

Plymouth Mo. June 22. 1838.

Rev. Jonathan Ward

Plymouth.

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Rev. and Dear Sir,

PHELPS  
MSS.

I am unwilling again to intrude upon your time and patience. But I am at some loss as to ~~the absolute~~ my duty in relation to the abolition enterprise. I have taken a deep interest in that enterprise, and hoped, that it would effect the peaceful abolition of slavery by moral means. And I am not yet disposed to give up the ship, though, when it has a bad pilot, I think there is great danger of its being wrecked. You know I have always disapproved of the spirit of Garrison & the violence and personalities of his language, as unchristian and unwise, not calculated to convince and "gain," but to irritate, prejudice and alienate, & to injure the cause. I have wanted to see Abolitionists "speak the truth in love," & to conduct the enterprise with so much wisdom & meekness, and so much of a Christian spirit, that opposers might have no will thing to say of them." But I have been sadly disappointed. I have always considered it injudicious and wrong to puff & as has often been done in sermons, papers, speeches, & resolutions at public meetings, thus, by an



unqualified commendation, in effect sanctioning his whole course, & spirit. This emboldened him to come out against the Sabbath, the moral law, the institutions of religion, the ministry, & the Church of Christ, under the epithet of "sects" & in favor of perfectionism. And as he found, that the Abolitionists were "driving him on," and, when the crucial battle issued their appeal, so generally joined to the rescue, & at public meetings voted them down, & silenced them, he doubtless thought that none would again dare to "put or matter" any thing against him, and he could say any thing against any body, or every body, & call the <sup>most</sup> ~~enormous~~ of the clergy, hirings, dumb dogs, blind leaders of the blind, wolves in sheep's clothing, &c. &c. and it would all be received as commendable zeal for the slaves.

Had not these been his feelings & intentions, he never would have dared to publish Baylis's letter, containing such violent attacks upon the ministry, & arraying Abolition against the Church, & boldly affirming that "Abolition is destined to look in Jesus as a Father's vessel every out in Christendom," & especially affirming his imprimatur to it as "bearing the divine impress," & boldly pronouncing it "of heaven not of men."

He remonstrated against introducing sectarianism "on abolition ground," & yet, while the Liberator was the organ of the State Society, introduced all his sectarianism, & all these attacks upon the proper institutions of the



most of its members!

I have been surprised & grieved at the inconsistency of ~~of~~ - for as he claimed to be perfect, he could not be inconsistent, but could say & do any thing, & it would be right, but of Abolitionists. Thus condemned those who apologized for slavery, & taught that we ought to condemn all sin, & yet, instead of condemning & apologizing for him. They have condemned with great severity the doctrine of expediency, & yet have acted strikingly upon it in relation to G. His cross & evil practices must not be condemned, because it would injure his influence & the cause, & therefore it was not expedient. It has seemed to me as though some thought the prosperity of the cause depended more upon G. than upon the blessing of God. But what are the prospects of that cause, I have heard who claims to be its leader, & has been acknowledged as its leader, is an open enemy to the Sabbath, the institutions of religion, the ministry, & the very church of Christ. In the Constitution of the A. S. it was admitted that the slave states only had power to abolish slavery in those states. But at the last annual meeting it was contended, that Congress have a constitutional right to abolish it in those states, and a majority, it seems, were in favor of the idea. Though the framers of the constitution repeatedly recognized slavery, & prohibited Congress from abolishing the slave. Trade within 20 years, yet, according to this strange opinion, they gave Congress power to abolish slavery at the first session! By depriving persons of liberty "without due process of law," they undoubtedly meant to take it from those who refused it. Let us claim only legitimate authority, & submit the abolition of slavery in D. C. & Territories to Congress, & in the states let them have their own legislatures. And let our object be the overthrow of slavery by moral means, & not the overthrow of religion & all civil government, the rights of women &c. I was glad to see that upon some others opposed the resolution to admit women &c. I cannot in conscience do any thing to counteract G. or such proceedings, & hardly know what to do.



He has great influence by the Liberator, by his  
 being one of the chief officers of the State Society, & having  
 put forward at public meetings, & having been so  
 greatly & generally commended by Abolitionists. And  
 the liberality of his sentiments is diffusing itself. I have been  
 improved by a warm friend of his, that there has been a  
 discussion in our Ch. on the sanctity of the sabbath.  
 Though I am an obscure person, & cannot exert any exten-  
 sive influence, yet I wish to know my own duty. And though  
 I do not wish to trouble you, yet, if you can afford me any  
 light to direct my path, I should be glad. Our nation has  
 contracted such criminal guilt by their treatment of the  
 colored people & the Indians, their clanking to officers of infidels  
 duellists & murderers, their contempt of religion & divine in-  
 stitutions &c. that I fear there are not enough to "stand in the

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June 30

Topfield  
Mass

Rev. Amos A. Phelps

Boston  
Mass

gap for the land." We have great need to cry, "Spare  
 thy people," & to be deeply humbled & very circum-  
 spect, realizing that, nothing but the prevalence  
 of religion will save us.  
 I have trespassed upon your time much longer  
 than I intended.

Yours very sincerely,  
 Jonathan Ward.